7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

796 the common duties and ceremonial cohesion of their members.
182 The tendency to make Delaware ceremonies esoteric is also present.

796 The personages of the ceremony may be listed under the following titles, which apply to all the rites performed. The ceremony itself is *tel·ha'k·en*, "that which is brought in," the idea being that someone sponsors and produces it by bringing forth the occasion. The leader or master of ceremonies is *elha'k·et*, "one who brings it in"; *pəm'tu'nhet*, "the speaker" of the occasion; *a'cka^{a}s*, "attendant," the waiter or helper; *exhaŋge'tcik*, "those who give away food," the cooks and feast attendants; *naxko'hak·e'tcik*, "followers" being the drummers whose rôle it is to follow the singers, repeating their verses; *pu'tcəl*, equivalent to officer who has charge of keeping order.

538 A word or two concerning the distinctions in character between narrations which pass among the Delawares as epics having a mythical explanatory origin and those which are mere chronicles of happenings in past or present experiences of life. The traditional legend explanatory of some of the phenomena of nature is termed *ati·loha'k·an*, the ordinary narrative story *la'tci·molsuwa'k·an*. The distinction between these categories is something like what differentiates a saga from a narrative. The former is a legend concerning characters and events which do not change in the telling, partaking of the nature of gospels. A biography, on the other hand, falls under the latter term. Similar distinctions, it is interesting to note, have been recorded in respect to the traditional lore of other Algonkian-speaking peoples so well defined in the case of the Menomini by Dr. Bloomfield.[1] The texts in the ensuing collection are of the saga type and as such form an individual version of certain important teachings concerning the spiritual and physical universe which have formed without change the body of sacred learning acquired from some remote sources and handed down among the religious leaders of the tribe for ages.

171 The foregoing summary is arranged and offered as a

[1] L. Bloomfield, "Menomini Texts," *Publications Amer. Ethnological Society*, XII, 1928, p. xii.

9: Kinietz E-4, 5 (1938) 1946 NM7 Delaware NM7

+ = element present
− = element denied
(+) or (−) = source ambiguous
• = informant could not or would not say
S = some, sometimes, or several
† or * = see Ethnographic Notes, pp. 79-137 for additional information

	Williams	Van der Donck	Lindeström	Zeisberger	Heckewelder	Johnston	Pipe	Chipps	J. W.	W. T.	E. R.	W. L.
Medicine—Continued												
52. Perform surgical operation				(−)		−		−	−	−	−	−
53. Unite profession with priesthood	(+)		(+)			−		−	−	−	−	−
54. Always use juggling tricks †	+	S	S	S	S	−		−	S		S	S
55. Beat on own breast	+		(+)		+	+			+	+	+	+
56. Blow in hands	+		(+)		H	+			+	−	+	+
57. Make rumbling noise	+		+	+		+			+	+	+	+
58. Blow on patient	+		+	+	+	+			+	+	+	+
59. Rub the part affected						+			+	+	+	+
60. Have effect on patient's confidence						+			+	+	+	+
General Manners and Customs												
61. Eat human flesh			•(−)	−	−	−	•	−	−	−	−	−
62. Shake hands on meeting; inquire about health and express gladness to see	(±)			+	+	+	+	+	+	+	+	+
64. Great respect paid age or rank				+	+	+	+	+	+	+	+	+
65. Visit one another for purpose of conversation	+			+	+	+	+	+	+	+	+	+
66. Regular parties at which they entertain				+		+	•	•	+	+	+	+
67. Practice of telling stories				+		+	+	•	+	+	+	+
68. In winter and at night only						+	•	•	+	+	+	•+
69. Use words equivalent to swearing		−		−		+	−	−	−	−	−	−
70. Exhibit strong feelings of love, friendship and affection to same sex					+	+	+	+	+	+	+	+
71. to opposite sex						+	−	+	+	−	+	•
72. common to try to suppress to same sex						+	−	+	+	−	−	+•
73. common to try to suppress to opposite sex						+	+	+	+	−	−	•
74. Matter of pride to suppress feelings or excitement, especially fear and shame				+		+	•	+	+	(+)	+	+
75. On return home men treat wives with indifference					+	+	+	•	−	+	−	+
76. On return home men treat children with indifference					−	−	•	•	−	−	−	−
77. Powers of recollection strong			+		+	+	•	+	+	+	+	+
78. Any peculiarities in encampments (except war) or building of huts that distinguish from others				+		•+	•	•	•	+	•+	+

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

W. T. and E. R. say that right was always used. 576

68. Story telling: in winter and at night only

W. L. said that one rule was that no one could sit up during the telling of stories as it might make them humpbacked. 538 784

78. Peculiarities in encampments

JOHN JOHNSTON—There is no [peculiarity] in their moving from place to place or in their hunting encampments, but they are very particular in the mode of erecting their war encampments. 361 726

E. R.—Camp site was fixed so that allied tribes would know who had been there, and which direction they went. The way they fixed the fire and ashes would tell who made the camp. [202]

79. Identification of makers of encampment

JOHN JOHNSTON—They can [identify them] because every tribe has a different mode of encamping and by the size of the camp or camps they can calculate very nigh the number that were in them. 361 202

CAPTAIN CHIPPS—They can tell the camps of the Cayugas and Massisagas, by their peculiar manner of encamping. Generally speaking, it is impossible for them to tell from a deserted camp, what particular tribe has occupied it.

83. Differences from other tribes in sociability, etc.

J. W.—Delaware are more friendly and sociable than other tribes even though they cannot trust others. The Delaware way of raising is to have children grow up to be friendly and pleasant so that other people will like them and they may do big things—get places on council, in Big House, and be a credit to parents. 181

W. T.—Sociability, friendliness, and hospitality are marked characteristics that distinguish Delaware from other tribes and should be rated first.

88. Spare lives of snakes

HECKEWELDER stated that Delaware spared the lives of snakes because killing one would bring other creeping things to bite them. 784 825

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7

did not know it, but I had begun to rise up half-way attempting to look toward it in the north.

Pitiful me, I saw nothing although I could well hear the person right over the ridge. As I listened he said, "Do not think that no thing cares for you, my friend!" Then and there I walked about. Indeed truly the thing overcame me with surprise, that person, when I came to the point of looking toward him. When I saw his form it seemed as though there in the direction of north, it lay extended like the appearance of red. And he said, "My friend, observe me carefully! Look at me, how I do when I walk about in this place!" Every little while he would start running. When he started running he sounded like tom+, tom+!" [Here the cranes beat the drum three times with the drum sticks, and they respond when he speaks in succession, tom+, tom+]. "Not small but great he looked, did that person.

When I thought it over, when I looked at it way over there, at the edge of the southern land[1] did it come to ground. And it sounded so, every time that creature started running, it sounded every time like o o+ o o+![2] And he said when he landed there, "And that besides is what I do here, when I pass by bestowing my spiritual blessing." For he spoke and he sounded like, that person, speaking when he alighted;[3]

'Going by fanning the air, glory of him, the worship of man, all over the earth, glory of him. Cease,[1] ya hwi-![2]

[1] Denoting the horizon where the earth island meets the surrounding water.

[2] At this point the "cranes" (drummers) strike the deer-hide drum rapidly.

[3] This is a set form in the ritual recitation when the reciter of visions is about to quote the man.i't.u. As he commences dancing he changes to motion of the rattle from a sideways to an up-and-down vigorous stroke, keeping it up while he is dancing and the drummers accompany him. The performer holds the rattle in his right hand before his body at waist-level, the head of the shell to the left, the tail to the right.

[1] Addressed to the drummers.

[2] Conceived by the visionary almost with the rapture of the Psalmist, the spiritual presence of the "red-appearing" man.i't.u is chanted. The sonorous swish-swish of the pebbles inside the dry tortoise shell rattle adds a peculiar dramatic quality to the recitation.

As to the text of the chant, the words are warped from their ordinary form into a lyric measure in conformity with the usual pattern of such compositions. It might be rendered in the following roughly corresponding lines of free-verse for those who will accept an approximate transfer of meter from one language to another so far from it in grammatical form.

Wind of spirit
Rushing by me,
Magic Power
Gives me vision,
Exaltation
Caused by him.
Supplication
Of the people,
Universal
Exaltation
Caused by him.
Cease!
Yahwi-!.